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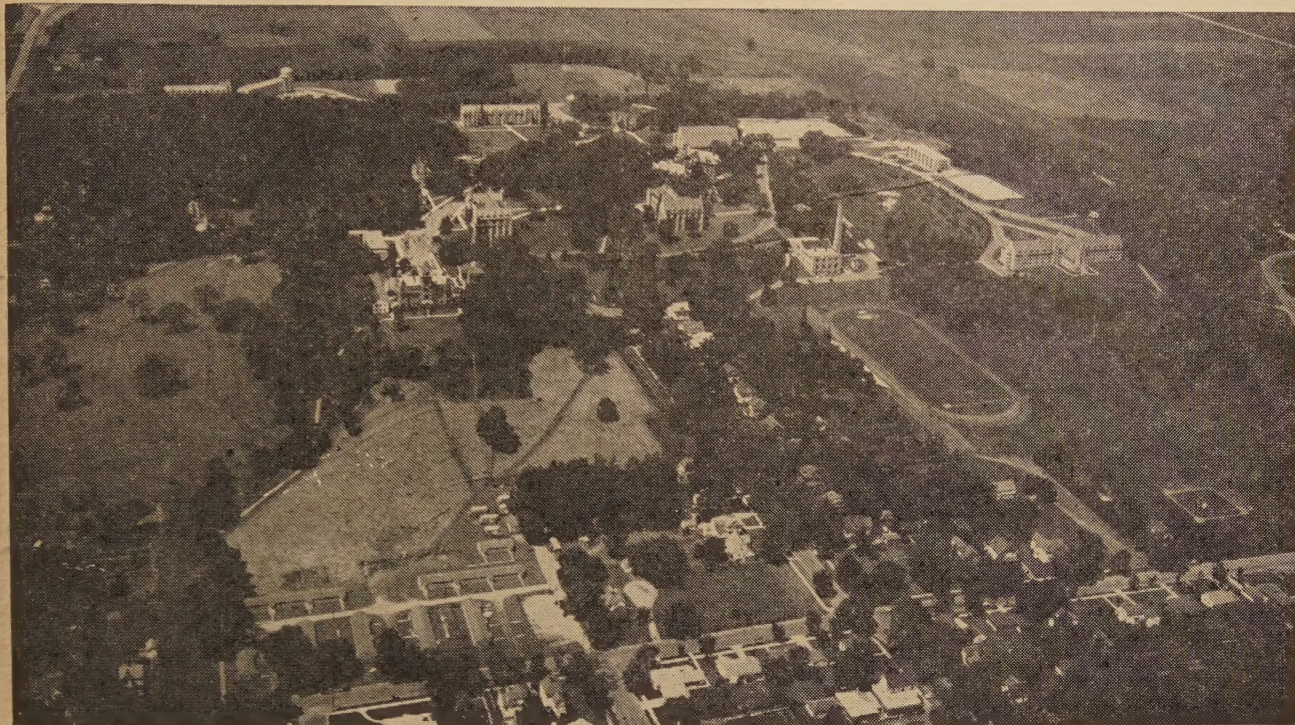
Volume XXXII

Blair, Nebraska, April 20, 1959

Number 16

UNITY BEGINS WITH YOU

Look Over the Campuses



St. Olaf College, Northfield, Minnesota

Fourth in a series

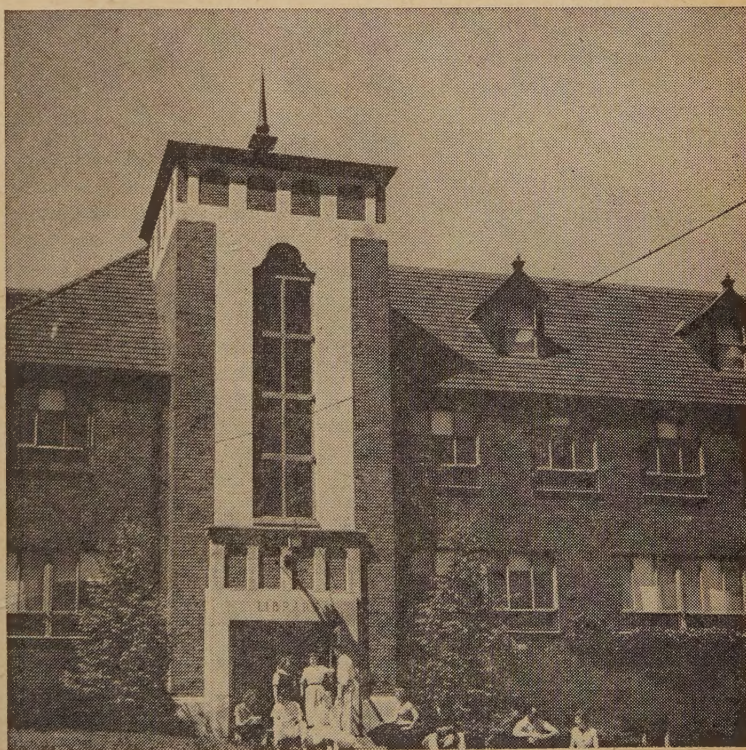
By Robert C. Gremmels

Because of the Depression Bill Davis never got to go to college. But he has always respected the value of education—whether acquired in classrooms or simply through reading books and observing life—and he seldom snubs an opportunity to learn something new. Why, he's even read the constitution of our congregation!" exclaims a friend, who thinks Bill is a prize example of the self-educated man. Bill, however, sees himself as "just an average guy with curiosity."

"I like to find out things," he explains. "That's why I want to know all about the new Church—and particularly about education in the new church. It seems to me that when a man stops learning he stops living."

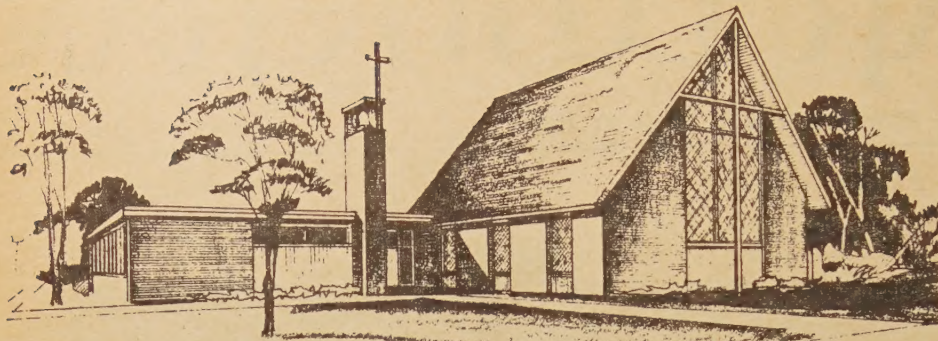
Bill has always appreciated the education his congregation has provided for him—in Sunday school, catechetical instruction, and special study groups—and now he is looking for-

(Continued on page 7)



Pioneer Memorial Building, Dana College, Blair, Nebraska

News and Notes



Laurel, Nebr., United Lutheran Church, Rev. C. G. Miller, pastor. In 1957 two small congregations, one belonging to the ALC and one, Gethsemane, belonging to the UELC, merged into the United Lutheran Church. This new church seems to make good progress. 31 souls were recently added to

the church. March 4th the congregation let the bid for a new church of \$60,000. It is expected to be ready for dedication this fall. The congregation recently surprised the pastor with a purse of over \$500.00. Yes, the merger seems to be a blessing at Laurel.

Coulter, Iowa. Palm Sunday a class of 8 girls and 5 boys were confirmed. Over 450 attended the service.

Easter Sunday began with a morning service at 7 o'clock. This was followed by a breakfast served by the Luther League.

In the evening the church choir and mens' chorus presented their spring concert. We are indeed grateful to this group for the wonderful work they are doing for us. After the concert a social hour was held in the church parlors.

Three couples of our congregation have celebrated their silver wedding since Christmas. They are: Mr. and Mrs. Carl Jacobsen, Mr. and Mrs. James Krabbe, and Mr. and Mrs. Einer Hansen.

April 4th Miss Ruth Nielsen and Mr. Kenneth Janssen were married at the church.

April 17th Nazareth Church Women will be hostess to the W.M.S. Circuit meeting.

A mother-daughter banquet has been planned for May 8th.

Shelby, Iowa. The United Evangelical Lutheran Church, Kenneth Petersen as pastor, held their Lenten Meditation services every Thursday even-

ing, up to Holy Week, when a large congregation partook of Holy Communion Good Friday evening. Two, well attended services were held Easter Sunday, a sunrise service at 6:30, followed by an Easter breakfast, sponsored by our young people, the second service was held at 11 o'clock.

New Altar hangings in green, are ready for the Trinity season, sponsored by the altar guild.

A new baptismal font will soon be presented to the church.

A Junior Choir has been organized and they will sing the second Sunday of every month.

Eight young men attended the ministry conference held at Blair, Nebr.

All Pastors please! As I am requested to compile a complete up-to-date roster of our member ministers for the combined Year Book to be published by the three merging synods, will you kindly inform me of any changes in your name or address since our 1958 Year Book was published and have not been registered on the address list here at the Publishing House. Member pastors, whether employed or not, will enter the same list in alphabetical order, though certain markings will indicate those not

engaged in parish work. No phone numbers will be listed on this list.
Rev. P. C. Jensen, Blair, Nebr.

Spencer, Iowa. Pastor A. C. Lehman of Minneapolis, Minn., has accepted a call extended to him from Bethel Lutheran Church. Pastor Lehman is pastor of the ELC Bethel Lutheran Church in Minneapolis, a congregation of 2,000 baptized members. Pastor Lehman will move to Spencer, S.D. 1st.

Pastor Theo. M. Hansen has served the Spencer congregation since February 1st. He will leave at the end of April at which time Pastor C. A. Vammen, formerly of Oaks, Okla., will serve Spencer until the arrival of Pastor Lehman.

The Spencer congregation has selected its parsonage. It is looking for a new parsonage for the new pastor.

Pastor Theo. M. Hansen informs us that after May 1st his address will be again be 628 Lane B, Good Samaritan Village, Hastings, Nebr.

Castro Valley, Calif., Faith Lutheran Church, Anker M. Jensen, pastor, expect to have their new house of worship completed by July 1st.

Pastor Emeritus Chr. Christensen of Laurens, N. Y., passed away April 1st. Funeral services were held at Laurens April 7. An obituary will appear soon.

Mrs. N. O. Berthelsen of Omaha passed away March 30. Mr. Berthelsen was the wife of Mr. N. O. Berthelsen, chairman of the Board of Directors of Lutheran Publ. House.

BOOK REVIEWS

Soldiers of the Word

By John M. Gibson, Philosophical Library, Inc., 304 pages, \$3.75.

This is the story of the American Bible Society, how it started 150 years ago, and how it developed with a young nation. Also how it grew strong and took on great tasks in the world distributing the Scriptures.

Things Common and Preferred

By Karl A. Olsson, Augsburg Publishing House, 180 pages, \$2.75.

The subtitle of this book is "Christian Perspectives." The author weaves into his observations, experiences and reading his Christian philosophy. It is a most stimulating book.

J.M.J.

THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 400 E. Sumner St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Second Class Postage is paid at Blair, Nebraska.

JOHN M. JENSEN, Editor
Box 188
Viborg, South Dakota

Editorials and Comments

A YOUNG MAN'S MUSING

The Walther League Messenger has an invitation to young people to attend an international league convention in July at Michigan State University. The invitation describes the facilities of the campus. Everything is the finest possible. The recreation is something out of this world. The description has this conclusion: "Of course there is also golf, tennis, badminton, handball, baseball, volleyball, swimming—you name it, MSU has it."

The young man who reads this thinks that this must be a wonderful Christian gathering with such facilities, and so he decides to go!

Why is such a description necessary? Will this description make any difference in the attendance? Over 100,000 Jehovah's witnesses went to New York last year to attend a convention. They had no such facilities. But they are willing to deny themselves for a false religion.

We do not want to be misunderstood. We find no fault with these recreational facilities. But such an announcement seems to indicate that we are at sea with respect to making an impression on young people. Karl Barth writes in "The Word of God and the Word of Man" that "We find ourselves in perplexity, needing Christ and yet not knowing how to bring him into society."

This seems to be the problem before us. It certainly is evident in the local young people's groups. Our impact is weak. Other things come first in the minds of the young people.

It is something that worries parents all the time. They are worried by the many recreational activities of the school and the community. And the youngsters start to date when they are in 6-7th grades. Their minds are occupied with so many things that there is little room for anything else. Yet there is a constant cry that we must do more for the young people. And we are doing something for them all the time.

Some one may say: Here goes the editor again criticizing the youth work. But this is not criticism. It is an honest question.

We ask: Is our general youth program in the congregations adequate? Or should we dare to be more narrow? Should we dare to conduct youth work according to the New Testament making the demands very big. Should we call for more renunciation and self-denial?

Suppose we had a very limited program with a clear Bible message and discussion of that message? Would that be wrong? We may not play as much, but the youngsters play so many other places. We may not get as good an attendance. A hay ride always brings out a maximum number. But would not five young people definitely committed to such a narrow program, where discipleship is truly placed before them, make a bigger impact on other young people?

We talked to a young woman who was an active leaguer 15-20 years ago. We asked her about her experiences. She said that the leaguers at that time took for granted that they had to deny themselves certain

things. They had to take certain stands in the high school. They were at times thought to be a bit narrow. But she said: "We considered this to be the cost of discipleship."

We read Luke 14:28 a few days ago. We have been thinking ever since about what we would say, if we were to address young people on that text. We shall be glad to hear from anyone about this. But do read the next editorial too, before you write.

CHRISTIANITY ABOLISHED

Are there any Christians today? Soren Kierkegaard raised this question 100 years ago. He wrote once that Christianity has been abolished. Kierkegaard was a keen thinker, and he never hesitated to state his views. What would Kierkegaard say if he lived in America today and looked at the present scene of American church life.

In our optimistic attitude to life today we seem to emphasize the **good** man rather than the **Christian** man. We once heard a funeral sermon on "the goodman of the house," Luke 22:11. First of all the preacher just used this word **goodman** as a point of departure. He went on and on and told us that the deceased was a **good** man. He had reached seven points of goodness, before he was through. It was a nauseating experience to listen to him. He did not mention Christ at all.

There is not much room for the good man in the Sermon on the Mount. "Enter by the narrow gate; for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." Matth. 7:13-14.

Christ never appealed to the masses. He never indicated that the voice of the people was or ever could be the voice of God. We seem to have changed this because we are so successful. We make the narrow gate wide and the hard way easy. Thus we are on the way to abolishing Christianity.

We do this by making all people good. If they are all good they only need a shot in the arm to become a little better. They need that shot to become church members and contributors to the church. But if this is all they need, then the cross of Christ is abolished. Christ died for sinners, but according to this there are no sinners. All people need is to become better, better church goers, better givers, better stewards, better workers.

Christianity simply becomes an improvement of "the old nature." We are told we can have "lots of fun." and still be Christians.

Gradually the voice of authority is lost, because we make the gate so wide. We say let everyone get on the bandwagon. We are all good Christians.

The author of the Letter to the Hebrews says, "It is a fearful thing to fall into the hands of the living God." We change this and say: "It is nice to fall into the hands of the living God." It is nice to be a Christian, it is nice to serve God and follow Christ. It is nice to take up the cross. It pays to be a Christian. Come, come!

Is this a call to take up the cross?

We may abolish Christianity by changing its content.

Church News from here and there

TEN COMMANDMENTS FOR CLERGYMEN'S WIVES

Mrs. John Osborn of Takoma Park, Md., whose husband is pastor of the world's largest Seventh-day Adventist congregation, delivered a modern-day version at Atlantic City, N. J., of the Ten Commandments for wives of clergymen.

Addressing the wives of some of the 700 delegates at the tenth quadrennial meeting of the denomination's Columbia Union Conference, Mrs. Osborn gave these "Commandments:"

1—Thou shalt love all your members at all times and under all circumstances.

2—Thou shalt learn to live as the most observed woman in the church.

3—Thou shalt always remember your family obligations first of all.

4—Thou shalt learn to develop a remedy for loneliness for the many nights your husband is away from home.

5—Thou shalt learn to live on a limited income and a strict budget.

6—Thou shalt learn how to meet discouragement.

7—Thou shalt learn how to be adaptable and willing to learn.

8—Thou shalt develop your natural talents and abilities.

9—Thou shalt have a definite interest in the daily work and program of your preacher husband.

10—Thou shalt often renew your personal consecration to the task of the church.

Mrs. Osborn declared that "the success of any minister depends more upon his wife than any other fact."

"There is no other person," she said, "who exerts such an influence upon the clergyman as the wife and mother in the home."

WISCONSIN SYNOD PRESIDENT SUPPORTS PASTOR'S SUSPENSION

The Rev. Oscar J. Naumann, president of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, said at St. Paul, Minn., he supports the action of the Church's Western District in suspending a synod pastor from the ministry.

He declared that officers of the district acted in accord with Biblical principles and in "an evangelical and brotherly manner" in their suspension of the Rev. Richard L. Buege, pastor of St. Paul's Lutheran church at Pleasantville, Wis.

The action was in harmony with the synod's constitution, Pastor Naumann said.

Three district officers suspended Mr.

Buege Feb. 28 for allowing women members of his congregation to vote on church matters and for taking Communion with pastors of another Lutheran body.

Mr. Buege has refused to resign his pulpit. Officers of St. Paul's church have stated that they do not regard the suspension as valid and have accused district officials of "being a disgrace to the Wisconsin Synod and to God" for their action.

The suspended pastor has said that he will appeal to President Naumann and to the biennial convention of the Wisconsin Synod when it meets in Saginaw, Mich., in August.

No appeal has been received thus far, Mr. Naumann said, adding that according to the synod's constitution, he would be guilty of meddling if he took a hand in the matter while it is on the district level. Also, he said, when Pastor Buege tried to call on him and was not admitted, he (President Naumann) was under the doctor's orders confined to strict bed rest.

Mr. Naumann expressed his confidence in the officials who suspended Pastor Buege. "I believe," he said, "that these men have tried to deal with Pastor Buege in an evangelical and brotherly manner."

Affirming his belief in the "priceless boon of religious liberty," President Naumann said that Mr. Buege and every other American is entitled to his personal convictions. But he added:

"Pastor Buege may even be continuing to serve his congregations in defiance of his suspension, but certainly not as a pastor of the Wisconsin Synod whose doctrinal position and convictions he openly and publicly defied."

If Pastor Buege's suspension is not lifted he cannot serve in any other synod of the Evangelical Lutheran Synodical Conference of North America. Besides the Wisconsin body, Conference members are the Lutheran Church-Missouri Synod, Evangelical Lutheran Church (formerly the Norwegian Synod), and Slovak Evangelical Lutheran Church.

DR. FRY LEAVES HOSPITAL; PROGRESS 'GOOD'

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, has been discharged from the hospital after two weeks of treatment for a serious kidney infection.

He was rushed to the hospital Mar. 9 in a state of shock resulting from a blocked kidney. Once the infection was halted with antibiotics, the ob-

struction was eliminated without surgery.

Reported rapidly regaining strength and health, he will convalesce at his New Rochelle, N. Y., home for a month before resuming his normal work schedule.

Dr. Fry also is president of the Lutheran World Federation and chairman of the Central and Executive Committees of the World Council of Churches.

ELC DISAPPROVES CONGREGATION-SPONSORED SOCIAL DANCING

The church council of the Evangelical Lutheran Church has expressed disapproval of congregation-sponsored social dancing.

It acted after one of the ELC congregations in Milwaukee, Wis., had started dances for its young people.

The ELC council said there had been recent inquiries concerning the ELC's position on social dancing, apparently prompted by news stories of the Milwaukee congregation's action.

In a resolution disapproving church-sponsored social dancing, the Council reminded pastors and congregations "that God's Word makes our business the responsibility of proclaiming the Gospel."

The church council is composed of the ELC's general officers, district presidents and one layman from each district.

Recently, pastoral conferences of the Lutheran Church-Missouri Synod approved church-sponsored dances properly supervised.

DIBELIUS TELLS NEWSMEN ATOMIC WEAPONS MUST DISAPPEAR

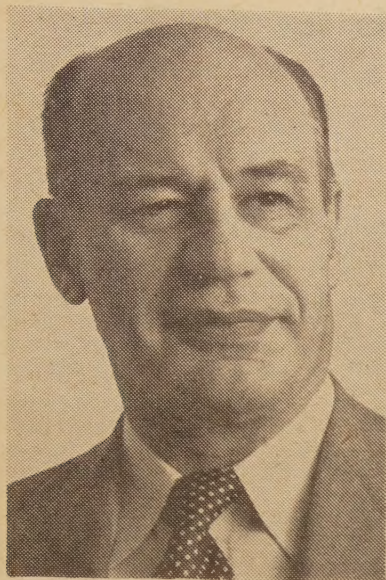
Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKD), told a group of Protestant newsmen from Western Europe at Berlin that atomic weapons must be abolished and this means that war itself "must disappear altogether."

The bishop said that "mankind should make efforts to shape a world in which border problems no longer play a role."

Referring to the freedom of movement provision in the Soviet-proposed German peace treaty, Bishop Dibelius said that "this provision is completely insufficient for us. We rather need full freedom of the whole life of the Church."

His audience included journalists from France, the Netherlands, Austria, Switzerland, Norway, Sweden, Denmark, and West Germany. They had come to West Berlin to make an on-the-spot study of the situation in the divided city.

The 1959 Luther Academy



Dr. William Streng
Dean, Luther Academy

"The twentieth Luther Academy, probably the oldest pastors institute in the country, will be held at Wartburg Seminary, Dubuque, Iowa from July 14-23. The Academy, open to all pastors, has maintained a high level of theological discussion. Speakers and their subjects this year will be: Dr. Otto A. Piper—Money, A Christian appraisal; Dr. Gerhard Ottersberg—Toynbee's A Study in History; Dr. A. Dixon Weatherhead—Psychiatry and Religion; Architect Harold Spitznagel—Church Architecture; Dr. Nicholas V. Riasanovsky—Faith and History; Journalist Willmar L. Thorkelson—The Church in the News; Dr. Bernard J. Holm—Studies in the First Epistle of John; Dr. Joseph Sittler—Preaching as a Craft; and Regina H. Fryxell—The Church's Liturgy."

This announcement comes from the Dean of the Academy, Dr. William Streng, professor of Christian Education at Wartburg Seminary. I can assure the pastors of your church that they will find the announced program to be of a very high order.

Note to Church Councils: If you would like to give your pastor a special treat, why not send him to this two-week Academy. It will be enriching to him and a good investment for your congregation. For reservations and information on cost and other details, write Dean William Streng, Wartburg Seminary, 333 Wartburg Avenue, Dubuque, Iowa.



Diamond Jubilee Band Tour Scheduled for April 21-24

The Dana College Band, under the direction of Dr. Wayne W. Wise, will leave the Dana campus April 21 on their Diamond Jubilee Tour.

Spencer, Iowa will be the first stop for the band, where they will play a concert at the high school. The Graettinger, Iowa High School will also host the band on the 21st. An evening concert is scheduled at Trinity Lutheran Church in Sleepy Eye, Minnesota.

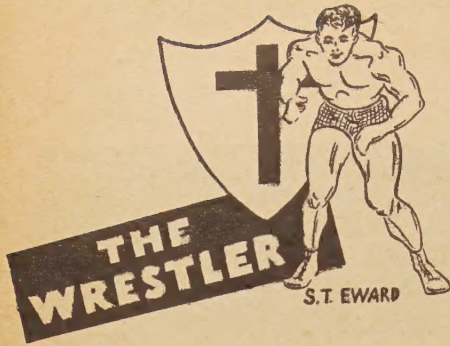
The second day the band will stop at Morgan and Farmington, Minnesota high schools before their evening concert in Minneapolis at the Lutheran Brotherhood building.

The next two nights the Dana band will play concerts at Milltown, Wisconsin and Moorhead, Iowa, before returning to the campus.

Dr. Wise, who received his Ph.D. degree in music from the University of Indiana in 1956, was music instructor at Houston, Minnesota before coming to Dana in 1957.

During the Second World War, Dr. Wise was assistant director of the 34th Division Army Band. Before the war, he worked as a professional musician and did a considerable amount of arranging.

The 46 members of the concert band represent ten states. Highlights of the program will include "Slaughter on Tenth Avenue" by Richard Rogers and selections from "Music Man" by Meredith Wilson.



1½ MILLION DRILLS

The sales manager of an industrial firm is reported to have made the following observation: "Last year the American people bought 1½ million ½-inch drills. Why? Not because they wanted 1½ million ½-inch drills, but because they wanted 1½ million ½-inch holes and more."

This has a parallel in church life. A church member said "I'm not concerned about doctrines, but with the life. The Augsburg confession and the doctrine of the Holy Trinity are not important. Evangelism conferences and programs are what are important. My interest is in that people are saved. Fund-raising and organizations are not what are important."

He wants the holes, but is unconcerned about the drill that makes the hole.

Stewardship is both concerned with the drill and the hole that it is able to make. Without the drill there can be no hole. Without the doctrines of the church, there will be no "souls saved." Without the foundation of the teachings of the church, the church's program is a sham.

Out of the encounter with the doctrines of the church the stewardship program of the church comes. Unless it does this, stewardship is only mechanical, and may serve to raise funds, but has failed in its most important role.

A steward of God will receive his motivation for serving, and for giving from his daily life with Christ (with the doctrines of the church). His daily encounter with Christ moves him to want to give to the budget of the church or to teach Sunday School or to serve on the church council. The doctrines of the church are the tools which make the impact and have the influence on the steward first, and then on those whom he may confront with Jesus Christ. Anything less than this is like trying to make a hole without a drill, or without the proper drill.

"Militarism Is for the Birds"

Editor, The Ansgar Lutheran

Sir:

Marching bands, drill teams, military parades, etc., make me sad. I am not impressed by them. While in one sense we can call them a necessary evil, they remain an evil to me.

I am not impressed when I see little boys or girls regimented in the military sense of the word. That they can learn to take orders, I like. But the military emphasis is for the birds as far as I am concerned. As I said, it makes me sad—not proud or impressed.

It is true that we can argue the point of national defense. It is also possible to bring in the fact of national emergency, the danger of communism, the need for preparedness, etc. I suppose we are stuck with large military expenditures for many years to come. But I think it is one thing to have a military arm out of necessity and another thing to parade it as though it were something wonderful instead of dreadful. It is one thing to train men to defend their country but another thing to glorify things military on TV and elsewhere for the purpose of entertainment. Nothing military impresses me except to make me sad.

Christianity in its true form is in essence anti-militaristic. Christianity, in the **first** place, is supposed to be the religion of peace and brotherly love. Nothing that in any way smacks of physical violence is compatible with the religion of Jesus. Therefore, we have to admit that our "need" for military arms is a concession to the devil or to the fact that the world is full of sin. We cannot say that it is only the iron curtain nations or other aggressor nations that make this necessary. All human sinfulness is responsible for international tensions and wars. So we concede that because of our sinfulness military facilities and personnel are necessary.

But Christianity, in the **second** place, is also a religion of freedom. It is anti-regimentarian. Christianity advocates individual responsibility, not mass regimentation. Christianity opposes the use of force even to achieve good ends. By that token the crusades of the Middle Ages were of course not in the spirit of Christ. They may have been necessary from a military point of view or from man's point of view, but they were still evils. Christianity is anti-regimentarian. It does not advocate the submission of mind, will, and conscience to any man, nation, or government but to God alone.

In the **third** place, Christianity teaches us to raise our children in the ways of peace and brotherhood. Yet most nations (ours included) raise their sons and daughters with a glamorized view of the military. Anthems and hymns are written for various branches of the service. Military service is considered the highest form of self-giving in our land. I say this is for the birds. Far better to teach our children that the military is a necessary evil, that it is not glamorous, and that we have armies, navies, and air forces only to do the dirty job of fighting wars or of keeping others from making war on us—again because of the sinfulness of man. Let children be conscious of the fact that it is sin which makes the military necessary, not virtue or patriotism.

As I said earlier, it makes me sad to see a marching band or a drill team in action. I am unhappy when I see human beings regimented to the point of being little more than machines which do not think; they only function. This is a lowering of man to a stratum perhaps lower than that of animals which are at least free to some extent. One reason that I am not impressed with European gymnastic teams either is their lack of individual free expression. Oh, yes, I am impressed with their agility and strength, but this can be achieved without making a machine-like drill team out of them. After all, American basketball players demonstrate considerable agility and strength without the military discipline of a gymnastic team. But still they have a discipline all of their own, of which I am in favor. Militarism is for the birds as entertainment. It is a necessary evil.

Yours,

Scrip Sundry

LOOK OVER THE CAMPUSES

(Continued from page 1)

and to an even better program of Christian education in the Church to be, with more and better curriculum material and greater facilities for training church-school personnel. He has visions of a day when television will play a prominent role in the teaching ministry of the Church. Right now, though, Bill is concerned only with the setup for colleges and seminaries. Like thousands of other potential members of The American Lutheran Church, he has a personal interest in higher education because of his teen-age children. Before long, son, Joe, will be graduating from high school, and Carol is not far behind. College talk at the Davis home is no longer limited to stale jokes about sentiment-minded professors.

Joe's been thinking quite a bit lately about going on to college," said Bill. "And I hope he can, especially if he chooses one of our church schools. I'll leave the decision up to him, of course, but both of us would like to know where the colleges of the new church will be, and what they will be able to offer. I've heard some of them may even be closed."

Bill Davis can stop worrying right now about any of the colleges being closed. Such talk is sheer rumor. Not only are the merging bodies planning to maintain all the present schools, but they are looking ahead to the establishment of a new Lutheran college in California, to be sponsored jointly by several bodies of the National Lutheran Council.

Bill Davis wants to stew a bit over the fate of his church colleges, but it's wonderful; but he should channel his concerns to the problems of keeping up rather than keeping open. Nearly all the colleges of the merging bodies are now racing the clock, struggling to expand their facilities fast enough to keep ahead of skyrocketing enrollments. Each year the arm gets thicker, and only a natural disaster can prevent this trend from continuing until at least 1970. To think of closing colleges today is about as reasonable as wearing earplugs at a concert. According to many indicators, it's unthinkable.

If Bill Davis is really concerned about Christian higher education he should direct his thoughts, his prayers, and his financial support to the growing needs of his church colleges. With that kind of dedication among its members, The American Lutheran Church will come into being with perhaps the brightest array of colleges any church body in the world.

Suppose young Joe Davis does decide to enter one of the colleges of The American Lutheran Church. Well, he'll have a choice of nine fully accredited senior colleges and two well-established junior colleges. Except for highly specialized training—in such fields as medicine, dentistry, engineering, or law—these schools will be able to offer Joe practically anything he might be interested in. And even if he should want to enter one of the more specialized professions he will be able to get at least the first two years of his education (and in many cases the first four) at one of his church schools.

These are the nine senior colleges that will be operated by The American Lutheran Church:

Augustana College, Sioux Falls, S. D.
Capital University, Columbus, Ohio
Concordia College, Moorhead, Minn.
Dana College, Blair, Nebraska
Luther College, Decorah, Iowa
Pacific Lutheran College, Parkland, Wash.

St. Olaf College, Northfield, Minn.
Texas Lutheran College, Seguin, Tex.
Wartburg College, Waverly, Iowa

Although not all of these colleges will be owned directly by The American Lutheran Church (simply because some are at present owned by "segments" within their sponsoring Churches and will continue the same arrangement in the new Church*) all will be certified colleges of The American Lutheran Church, will be responsible to the Church, and will be supervised by the Church's Board of College Education. Each school will be governed, however, by its own Board of Regents, elected from the membership of the Church.

"I guess this all sounds pretty reasonable," Bill Davis conceded. "But I'd like to have a brief sketch of each of the colleges—when they were founded, what they offer, and so on. I really don't know much about some of them."

Augustana College. Augustana (not to be confused with another college of the same name, located in Rock Island, Ill., and owned by the Augustana Lutheran Church) is one of the fastest-growing colleges in The Evangelical Lutheran Church. Current enrollment approaches 1,400 students, an increase of more than 75 per cent since 1951, and the faculty numbers about 70. The college offers a full four-year liberal arts program, plus military reserve training, and is accredited by the North Central Association of Colleges and Secondary Schools. Augustana was founded in 1860).

Capital University. Almost identical in size with Augustana, Capital was founded in 1850 and is the oldest college of the American Lutheran Church. It is called a university because it maintains a theological seminary, a conservatory of music, and

Concordia College. Another fast-growing ELC college, Concordia (not to be confused with several Missouri Synod institutions named Concordia)

*Segment-owned schools: Augustana, Concordia, Pacific Lutheran.

a school of nursing as well as an arts college. (In the new Church, however, the seminary will be a separate institution, as detailed later in this chapter.) Capital is accredited by the North Central Association of Colleges and Secondary Schools.



has an enrollment of about 1,500 and a faculty of more than 80. While offering a full liberal arts program, the school is especially proud of its music conservatory, which is large enough to branch into adjacent Fargo, N.D., Concordia is also noted as a favorite convention site for large church gatherings. It was founded in 1894 and is accredited by the North Central Association of Colleges and Secondary Schools.

Dana College. Though it will be the smallest of the new Church's senior colleges Dana (rhymes with banana, not Cana) is nevertheless a highly respected four-year liberal arts college with enviable traditions. Twice, for example, its a cappella choir has made concert tours in Europe. Since its founding by the United Evangelical Lutheran Church in 1899, Dana has grown to an enrollment of more than 300 students, with a faculty of about 25. It is accredited by the North Central Association of Colleges and Secondary Schools.

Luther College. For nearly a century Luther College has been providing Christ-centered education in the area near the borders of Minnesota and Wisconsin often called the "Switzerland of Iowa." It was founded in 1861, is now owned by The Evangelical Lutheran Church, and has about 1,200 students and 70 faculty members. It also has one of the best-known concert bands in the college world. Luther offers a four-year liberal arts program and is accredited by the North Central Association of Colleges and Secondary Schools.

Pacific Lutheran College. Though owned by a corporation within the ELC, Pacific Lutheran is in a sense an inter-Lutheran college. Both the ALC and the Augustana Lutheran Church contribute money for its support, and both have representatives on its faculty and Board of Regents. The school has an enrollment of about 1,600 and a faculty of 70. Accredited by the Northwest Association of Secondary and Higher Schools, Pacific Lutheran is a four-year liberal arts college, with emphases on teacher training and preprofessional courses. It was founded in 1894.

St. Olaf College. Another ELC-owned school, St. Olaf is the largest of the merging Churches' colleges, with about 1,800 students and a faculty of 130. In addition to its basic liberal arts curriculum St. Olaf offers a four-year nursing program and other specialized courses. Its music department is world renowned. Each summer the college also sponsors a week-long theological conference, featuring some of the world's leading theolo-

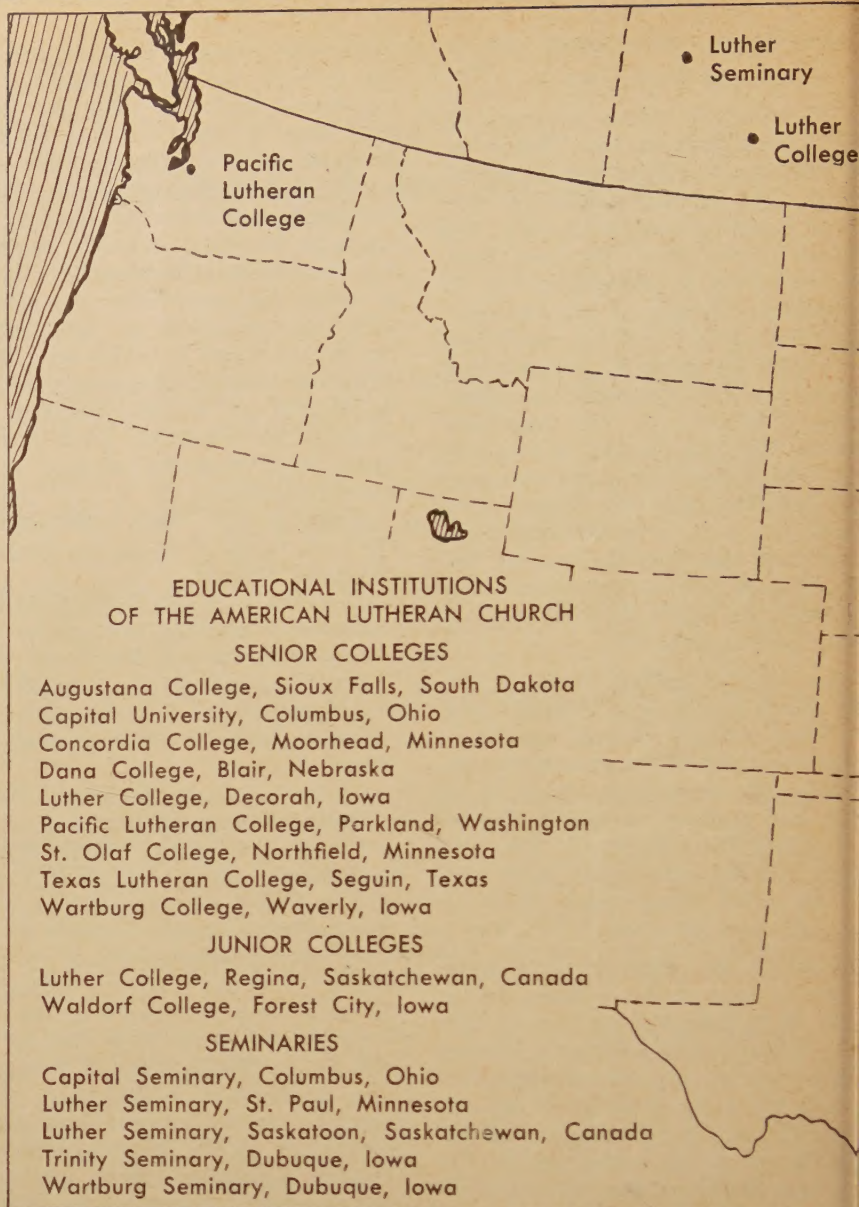
gians. St. Olaf was founded in 1874 and is accredited by the North Central Association of Colleges and Secondary Schools.

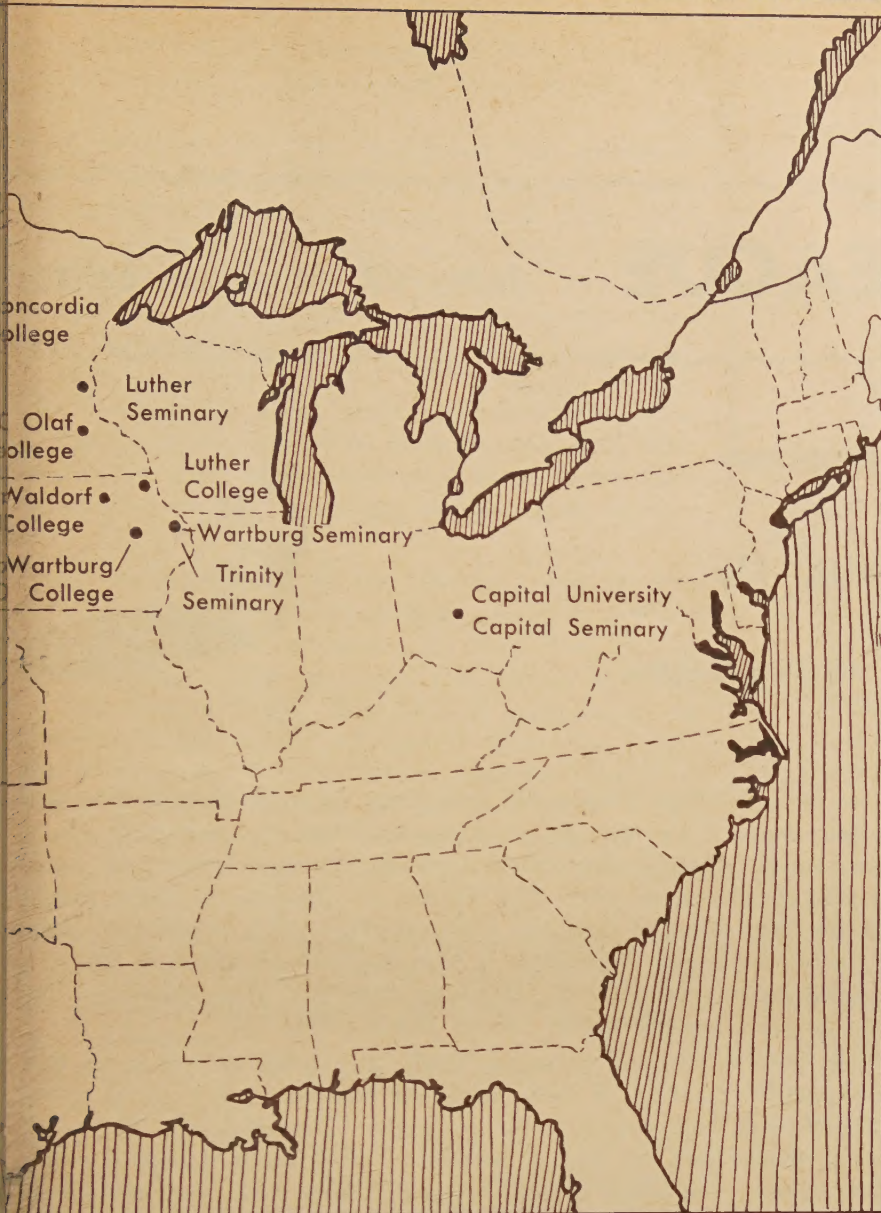
Texas Lutheran College. Since it became a senior college of the American Lutheran Church in 1948 Texas Lutheran has made dramatic progress—doubling its enrollment, adding a number of new facilities, and merging in 1954 with the ELC's Clifton Junior College of near-by Clifton, Texas. At present Texas Lutheran (which was founded in 1891) has about 600 students and a faculty of 35. It offers liberal arts training in eight departments—including agriculture—and is accredited by the Southern Association of Colleges and Secondary Schools. Like Pacific Lutheran, TLC is inter-Lutheran in character; the ELC, the Augustana Lutheran Church, and the United Lutheran Church in America cooperate with the ALC.

Wartburg College. Considered by some to be the ALC's most flourishing school, Wartburg has more than trip-

led its enrollment since World War II and now has more than 900 students and a faculty of 60. It offers a complete liberal arts curriculum and is especially strong in teacher training, science, music, and journalism. Its famous Artist Series, which each year brings to the campus the top talent from the cultural world, is known from coast to coast. Though often confused with Wartburg Seminary in Dubuque, Iowa, Wartburg College is a completely separate institution, located about 100 miles west of the seminary. Wartburg was founded in 1852 and is accredited by the North Central Association of Colleges and Secondary Schools.

If Joe Davis can meet the entrance requirements, any one of these colleges will probably be delighted to sign him up. And all nine are exceptionally fine schools, well equipped to provide him with a thorough, Christ-centered education. Making a choice could be a difficult proposition. It might even be that Joe will choose





to begin his education at one of the junior colleges—Luther in Regina, Sask., Canada, or Waldorf at Forest City, Iowa. At present Luther is owned by the American Lutheran Church and has about 350 students and 14 teachers. Waldorf, a segment-owned school of the Evangelical Lutheran Church, has about 300 students and a faculty of 23. Both are fine institutions.

A third possibility is that Joe will choose to attend a state university rather than one of his church colleges. If so, he will still benefit by the services of the The American Lutheran Church, since the new Church will participate in the National Lutheran Council's Division of College and University Work. This excellent organization conducts Lutheran student service work on nearly 600 university campuses in the United States.

"I imagine," said Bill Davis, "that Joe will pick his college pretty carefully. I'm not worried about that; I don't see how he can go wrong. But

suppose he should decide to go on to seminary and study for the ministry—something our pastor has suggested. Where will the seminaries be in the new Church?

According to present plans The American Lutheran Church will have just one seminary, made up of several units located in various parts of the continent. Each unit, however, will be governed by its own Board of Regents. What the units will be called is not yet certain, but units will be located in Columbus, Ohio; Dubuque, Iowa; St. Paul, Minn., and Saskatoon, Sask., Canada.

Columbus, Ohio. At present Columbus is the site of the Evangelical Lutheran Theological Seminary of Capital University, owned and operated by the American Lutheran Church. The oldest Lutheran seminary west of the Allegheny Mountains, Capital was founded in 1830 and now has nearly 250 students and a faculty of 12. It is accredited by the American Association of Theological Schools.

Dubuque, Iowa. Dubuque has long been the home of the ALC's Wartburg Theological Seminary, which was founded in 1853 and now has an enrollment of about 200 and a faculty of 13. Like its sister seminary in Columbus, it is accredited by the American Association of Theological Schools. Since 1956 Wartburg Seminary has shared its campus with the UELC's Trinity Seminary, formerly located at Blair, Nebr., which now has about 20 students.

St. Paul, Minn. Probably the largest unit of the new Church's seminary will be in St. Paul—utilizing the facilities of what is now the ELC's Luther Seminary, founded in 1876. Since Luther is the only U. S. seminary of the ELC, it has produced nearly all of that Church's pastors and now has an enrollment of more than 500, instructed by a faculty of 25. It is accredited by the American Association of Theological Schools.

Saskatoon, Sask., Canada. The Canadian unit of The American Lutheran Church's theological seminary will be in Saskatoon, where last fall two seminaries combined classes to serve five Lutheran synods in Western Canada. At present the school has six professors and 55 students, 41 of whom are members of either the ALC, ELC, or UELC.

"I've heard," said Bill Davis, "that the units of the seminary will have specialties—so that a student interested in becoming a missionary, for example, might go to one school while a student interested in some other phase of the ministry, or in graduate work, might go somewhere else. Is that true?"

Yes and no. The Constitution of the new Church does provide for the possibility of specialization—and specialized programs may eventually be developed—but so far no action has been taken. These are details that can just as well be worked out after the Churches unite. The important thing to remember is that every unit of the seminary will continue to train men for the parish ministry, whether there is specialization or not. Parish pastors will always be in demand.

Regardless of what develops on the Christian education scene, this much is certain. The American Lutheran Church will be well equipped to train pastors and other church leaders of the highest caliber. And its colleges will undoubtedly continue to turn out their share of the world's finest citizens—men and women with knowledge, character, and devotion to their Lord.

Next: "Visit the Charitable Institutions:"

THE LUTHER LEAGUE

John W. Nielsen, Editor

ORATION ON ALCOHOL AND RELATED PROBLEMS . . .

HAVE BOTTLE: WILL LIE

By John Hoeldtke



I hold in my hand a liquor bottle. It has two sides. One is fancy—the other is plain. In the next few moments, I'd like to show you that the liquor question is like this bottle—it has two sides: a fancy side that the industry wants you to see, and a plain side that you are not supposed to notice.

I would describe liquor manufacturers with these words: "Have Bottle—Will Lie." Through their advertisements they put a fancy but false front on their product to make it sell. Now how does this industry lie to the American people? I will only mention three of the many untruths used: first, the ads imply that drinking gives pleasure; second, they imply that drinking makes for hospitality; and third, they say that important people drink.

Take a closer look at these. First, the ads imply that drinking gives pleasure. You pick up a well known magazine and find a two-page spread. It is the picture of a man and his wife relaxing in their living room before the open fireplace. All speaks of peace and rest. But in their hands they hold glasses of beer—and at the top, in large letters, is this sentence, "Pabst makes it perfect!" In a March issue of *Life* magazine, I find these words along with a cocktail ad: "Advice to wives: let nothing come between you when he gets home tired at night. Nothing, that is, but Haublein Cocktails." And at the top, these words, "happiest hour of the day." These ads, and many more, picture drinking as a satisfying pastime. That's one side of the question—the fancy side.

Now let's look at the plain side and find the truth. Listen to the words of Dr. Robert V. Seliger: "The effect of alcohol on the physical and nervous structures is not stimulating; on the contrary it is depressing."

In Boston alone, a survey was made of the people who applied for the Keeley cure. Thirty thousand people had applied for this cure. Now, if we were to take these

30,000 people and line them up in a straight line; and if we were to go down that line, and ask each one of them if they found drinking pleasant—how many would answer yes? The answer is obvious. If these people thought drinking was enjoyable, why would they want a cure? The fact is that the over-all effect of drinking is unpleasant. Drinking does not give pleasure. The manufacturers "Have Bottle—Will Lie."

Second, some ads imply that drinking makes for hospitality. A while back one company ran a series of advertisements with the slogan, "Beer Belongs—Enjoy It!" Each ad had a picture of a different domestic scene. The whole design was to link beer with courteous entertainment. On the back page of a magazine we find a picture of a whiskey-bottle. Next to it is a stone-bust of an old man. At the bottom are the words: "Smart way to be **both** wise and generous—How wise you are to introduce your friends to Old Grand-Dad." This we are told is the finest of all bourbons. The subtle pattern here is to suggest that alcohol helps in social relationships.

Now let's look at the other side of the subject. Once my wife and I were invited to a party for the workers in her office. The affair was held in a beautiful hotel and a fine meal was served. As the evening progressed, I watched the various people to see what would happen. It was easy to tell who was drinking and who was not. The drinkers talked and gestured with exaggeration. They ignored their wives and fondled other women—and their wives, usually intoxicated also, surrendered to the attentions of other men. I ask you—is this hospitality? The fact is that the people with whom we had the best conversations and who were most friendly to us, were the non-drinkers.

An honest doctor or psychiatrist will tell you that people who have to drink to be friendly have a personality problem. Drinking makes for unsure, false and

en immoral social relationships. Drinking does not
ake for hospitality. The dealers "Have Bottle—Will
e."

Third, some ads give the impression that important
ople drink. Picture a full page advertisement. Two
important-looking men are talking to each other. The
e is holding a toreador's sword in his hand, the other
book entitled, "Biography of the Bulls." Near them
a bottle of whisky. Under this picture are these
ords. "Knowledgeable people buy **Imperial** because
ey have an educated taste." Other ads try to link
b the product with such famous men as Daniel Web-
er, John Calhoun, Gen. John Hunt Morgan, and other
ames of the past. The appeal in so many words says
istinguished people, important people, great people
ink.

That's one side of the matter, now let's turn it over.
grant you that there are some great people who drink
but at the same time great men have been ruined
ecause of drink. Have you ever seen Upton Sinclair's
ok, **The Cup of Fury**? This book is a catalog of 75
lented men and women who were ruined by drink.
listen to some of them: O. Henry, Eugene Debs, Sin-
air Lewis, Eugene O'Neill—the list could go on. But
does not need to, for the fact remains: Famous peo-
e have not only been drinkers but they have been
ruined by drink.

These advertisements do not present a whole picture.
or every great man who drinks, I can show you an-
ther who does not. Drinking does not contribute to
man's greatness.

The impression these ads leave is false. The liquor
en "Have Bottle—Will Lie."

But what are the results of these and other lies?
ere are some: liquor consumption increases each year;
ne out of three teen-agers drinks; the number of wom-
n alcoholics has doubled in 20 years.

Summed up, the liquor manufacturers are growing
ronger all the time.

What can we do about these lies? We must fight
hem with truth. I suggest three things which should
e done. It might help you remember them if you
ink of the word "lie."—L—I—E.

Youth Office Bulletin Board

CARAVAN TEAM HAS OPEN DATES

OUR 1959 CARAVAN TEAM STILL HAS THE FOL-
LOWING WEEKS OPEN DURING THE SUMMER:

May 25-30
June 21-27
June 28-July 4
July 5-11
July 19-25

TOTAL COST TO THE CONGREGATION OR CAMP
IS \$60.00 PER WEEK FOR ALL FOUR TEAM MEM-
BERS, PLUS ROOM AND BOARD AND TRANSPOR-
TATION WITHIN THE PARISH. THEY ARE BEING
TRAINED (1 Hour a week during 2nd Semester) TO
DO AREA SURVEY, VISITATION EVANGELISM,
LUTHER LEAGUE PLANNING AND BIBLE CAMP
COUNSELING.

WRITE TO YOUTH OFFICE FOR APPLICATION
BLANKS AND FURTHER INFORMATION.

For **L**, I suggest legislation. When we can, it is wise
to vote liquor out.

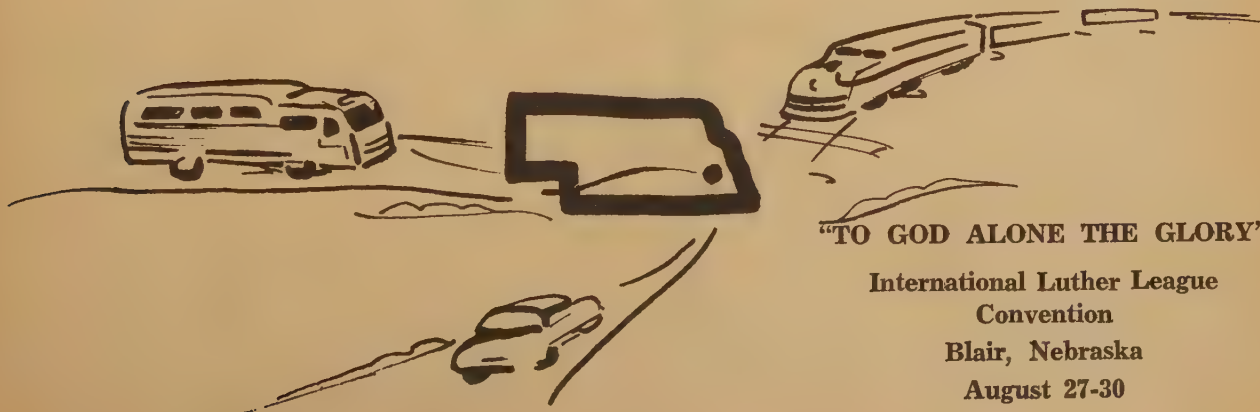
For **I**, I suggest individual action. By our convictions
and warnings we can help individuals to destroy these
falsehoods.

For **E**, I suggest education. Mrs. Glenn G. Hays,
former public school teacher, blames some of the in-
creased drinking to "watered down alcohol education
texts being forced into public schools." In P.T.A. groups
and in other ways we can fight for truth.

But we must do more—we must educate the public
in as many ways as we can. Articles, ads speeches, and
other methods should be used.

Ladies and Gentlemen, the responsibility is yours; for
in a democracy such as ours every man has a moral and
social obligation to make truth known. And though we
can not always stop the bottle—we can do our best to
stop the lie.

—From The Union Signal



"TO GOD ALONE THE GLORY"

International Luther League
Convention
Blair, Nebraska
August 27-30

The Foreign Mission Field

NEWS FROM U.E.L.C.'S NEWEST MISSIONARY

The Women's Missionary Society of the U.E.L.C., at its annual meeting held in conjunction with our Synodical Convention of last summer, decided to support Miss Marlene Paulsen as a missionary teacher in Japan. She is under the program "J 3's" which means she will be there three years.

Miss Paulsen is teaching eighteen hours a week at Kyushu Jo Gakuin. There the Lutheran Church has both a Junior High School and a Senior High School. Miss Paulsen has classes in the 5th and 6th grades with approximately 450 students altogether. She meets six of her classes twice a week and the rest of them she meets once a week. Outside of these eighteen hours at school, she is sponsoring an English Club for senior high school students; and she has a group of four girls in a special English Bible class. The first two months she was there she helped direct a junior high school English play which won first prize at a prefecture contest. Soon she will begin work at Kengun Church in Kumamoto where she will have an English Bible class and choir. Miss Paulsen also has many obligations to dinner meetings, etc., which are very important to the Japanese people.

Language is, of course, a barrier, so she spends much time learning and practicing in order to make her work more effective. Miss Paulsen finds the church in Japan very advanced materially speaking, but she wonders if the true ideals of Christianity have been absorbed. It is still a new church and it has constantly before it an unfinished task, just as the church throughout the world.

PROSPECTS FOR BUILDING A CHURCH IN YANAGAWA, JAPAN LOOK ENCOURAGING

Missionary Lloyd Neve reports from Japan that he has secured free lumber from an airforce base which has been wrecked. The cost of all this lumber will be the price of hauling it to Yanagawa. There is enough lumber, he reports, to build two churches. To build a church in Yanagawa, it will first be necessary to purchase a lot which will cost \$1,500.00. Reverend and Mrs. A. V. Neve of Blair, Nebraska have just informed the Japan Committee that they will give \$1,000.00

The Rev. Allan D. Hansen, 3741 Lugo Avenue, Lynwood, Calif., edits this page.

towards this project. The Japan Committee have approved this project subject to the approval of the Japan Lutheran Church.

THE SANTAL MISSIONARY MAGAZINE REPORTS

"In a new forward step, the management of all the institutions of the Santal Mission have been, as of this year, turned over to the native church. Until now the heads of all our major institutions have been missionaries.

The Reverend Munshi M. Tudu, who visited many of the U.E.L.C. congregations, now the first native General Superintendent of the Santal Mission, said during this historic meeting of the Church officers with the heads of their institutions:

"Our institutions are a vital part of the life of the Church. Our schools, hospitals and leper colonies give us contact with a large number of people. The Christian atmosphere of these institutions exerts a wholesome effect on all who enter them. Our young people, through them, are kept for the Church and without them the spiritual life in the Church would suffer."

This has been a great historic step. One which the missionaries and mission board have been looking forward to with anticipation and prayer."

MORE FOR BENEVOLENCES

The Christian Herald reports that members of 52 Protestant and Eastern Orthodox Churches in the United States not only have given more to their local Churches than they did the year before, but a greater proportion of their gifts were for benevolence. Total contributions jumped \$165 million to an all-time record high of \$2,205,593,817. Of this 20.1 per cent

was for benevolences. 79.9 per cent for local expense. The 52 bodies reported that a total of \$84,102,030 had been earmarked for foreign missionary work.

CHAPLAIN SAW REFUGEES IN HONG KONG

An Air force Chaplain who recently visited the Lutheran World Federation office in Hong Kong reported that he "saw something I will never forget—the dynamic heart of our Lutheran Church beating loudly and, with every beat, proclaiming Christ's Gospel of Love."

"Here was an offer of new life to the better than 700,000 refugees from behind the Iron Curtain only a few miles away," he said.

Chaplain (Capt.) Wesley J. Buck, a minister of the ULCA said the LWF workers in Hong Kong "showed me how people are kept alive by the morsel of food they receive through generous American gifts."

He added that he actually saw refugee children who had to be taught how to drink milk because they never had milk before.

He also saw "homes" of people who were forced to live 15 to 16 together in single rooms nine by eleven feet, or individuals "living on a shelf in a hutch only a couple of feet high and large enough to curl up in."

"What could these people have left behind that was worse than this?" the chaplain asked. The answer which he received from an old bent Chinese mother living with her even more aged mother and five children:

"In China we lived on a farm as did the animals. Here we at least have hope as men. We've been hoping for ten years in this same room. We cannot give up now."

"As long as there are dedicated men and women like those in Lutheran World Service, the hope of these people will have cause to continue," Chaplain Buck concluded.

Mail This Coupon
Today

Dr. C. C. Madsen, President
Dana College
Blair, Nebraska

Please send me information regarding Dana College's Life Insurance and Wills and Bequests programs, with suggestions as to general and specific ways in which I may remember Dana College in my will.

Name

Address

City State

Washington News Notes

D. C. BAR BACKS CLERGY PROTECTION

The D. C. Bar Association has announced its support of proposed legislation to protect the right of a pastor to refuse to testify in court about information given to him in confidence. Recent court decisions have challenged the privileged status of the relationship between a minister and one who comes to him for confession or counseling. In 14 states and D. C. a clergyman's right to withhold such confidential information is not protected by law.

Bills to correct this situation in D. C. courts and in federal courts have been introduced in both houses of Congress. In several state legislatures, similar bills are under consideration. Senator Kenneth Keating (R., N. Y.) pointed out that the pastor-parishioner relationship is similar to doctor-patient and lawyer-client status and should be equally protected.

Church leaders and religious groups, including committees of the ULCA, ELC, and Augustana, have expressed in strong terms their conviction that pastors have not only the right but the duty to protect the confidences which come to them in their professional capacity, and that this right should be upheld by law.

PARSONAGES AND SOCIAL SECURITY

An attempt is being made in Congress to correct an unforeseen side-effect of a previous Congressional decision that the rental value of a parsonage shall be considered as "earned income" for pastors who have entered the Social Security system. This was done to bring the income of poorly-paid clergy closer to the \$4,800 salary level which would provide maximum benefits at death or retirement.

One unfortunate result was that retired pastors who were serving small parishes on a part-time basis in return for housing had to count that housing as earned income. Since a person lowers his Social Security benefits if he earns \$1,200 or more, many semi-retired pastors found that the Social Security payments to which they thought they were entitled were decreased or entirely eliminated because

of the value of the housing which was provided for them.

A bill (H.R. 5310) has been introduced by Rep. Robert Griffin (D., Okla.) which provides that a minister need not count the rental value of a parsonage as earned income in determining his eligibility for Social Security benefits after age 65. It has been referred to the House Ways and Means Committee.

AMISH REJECT SOCIAL SECURITY TAX REFUND

A perplexed tax official at Internal Revenue Service said: "This is the first time we've ever heard of someone who was conscientiously opposed to a tax refund."

The people involved were Amish Mennonites who had refused Social Security coverage and declined to pay the compulsory self-employment tax imposed on farmers. Unable to collect the tax, the Internal Revenue Service had seized the farmers' horses. At public auction, the horses brought more than the overdue Social Security tax. Amish farmers refused to apply for the refund, on the basis of Luke 6:30: "Of him that taketh away thy goods, ask them not again."

Several bills have been introduced in Congress to exempt from Social Security persons who object to it on religious grounds and who agree to forego any future benefit.

GUYER AND HANSEN

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VOLUME 51—Sermons

Pub. Date: April 15 \$5.00

VOL. 23—St. John (Chaps. 6-8)

Pub. Date: May 15 \$6.00

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	Fiscal Yr. 1959		Calendar 1959
	Luth. Wo		Action
	Total	Synodical	
Budget		\$488949.00	
Forward Phase		92500.00	\$53101
Previously acknowledged	\$381978.19	377258.45	\$ 4719
Toronto, Ont., Can., Ansgar Luth. Church for Synodical Quota	282.71	282.71	
Danish Ladies Aid for the support of a child in Sudan Mission	40.00	40.00	
North Hollywood, Calif., Valley Luth. Church for Synodical Quota \$872.48, LWA \$10	882.48	872.48	10
Aurora, Colo., Altura Luth. Church for Forward Phase in full	134.88	134.88	
Chicago, Ill., Atonement Luth. Sunday School for T.B. Hospital in India, Santal Mission	67.30	67.30	
Harvard, Ill., Fred M. Pedersen for Pension Fund	7.00	7.00	
Cedar Falls, Ia., Nazareth Church Women in memory of Mr. N. Henry Hansen for Santal Mission	5.00	5.00	
Pastor and Mrs. M. G. Christensen in memory of Mr. N. Henry Hansen for Santal Mission	5.00	5.00	
Scranton, Ia., First Luth. Sunday School for Oaks Mission	12.55	12.55	
Falmouth, Me., Mr. and Mrs. Fred Endicott in memory of Lawrence Iverson for Home Missions	5.00	5.00	
Mr. and Mrs. Hans Peterson, Mr. and Mrs. Paul Kloth, Mr. and Mrs. Christian J. Smith, Mr. and Mrs. Ernest Hanson, Mr. and Mrs. Clarence Hanson, Mr. and Mrs. Roger Hanson, Mr. and Mrs. Ernest Lund, Mr. and Mrs. Raymond Lund, Mr. and Mrs. Edgar Lund, Mr. and Mrs. Melvin Brink, Mr. and Mrs. Albert Lund, Mr. and Mrs. Raymond Googins, Mr. and Mrs. Robert Nelson, Mr. and Mrs. Victor Lund, Mr. and Mrs. Ronald Hynes, Mr. and Mrs. Roydan Polley and Donna, Mr. and Mrs. Carl Polley, Mr. and Mrs. Russell Lund, Miss Helen Lund for Home Missions in memory of Lawrence Iverson	57.00	57.00	
Mr. and Mrs. Chris J. Smith in memory of Mrs. Adele Smith, Ellstad Smith and Fred Hanson for Home Missions	5.00	5.00	
Emmaus Luth. Church for Synodical Quota	256.90	256.90	
Evan, Minn., Mr. and Mrs. Hans Johansen in memory of Mrs. Anna Hansen for Children's Homes	1.00	1.00	
Mr. and Mrs. William Mikaelson in memory of Mrs. Anna Hansen for Home Mission	1.00	1.00	
Blair, Nebr., Pastor and Mrs. Fred C. M. Hansen in memory of Mrs. N. O. Berthelsen for Forward Phase	3.00	3.00	
Penn Yan, N. Y., St. Paul's Evan. Luth. Church for Synodical Quota in full	400.00	400.00	
Kenmare, N. D., Nazareth Luth. Church for Gen. Fund \$1,200.00, Forward Phase \$400	1600.00	1600.00	
Viborg, S. D., Spring Valley Luth. Church for Pension Fund \$41, General Fund \$50, Home Missions \$50, School Fund \$60.10, Forward Phase \$192, both quotas paid in full	393.10	393.10	
Brooklyn, Wis., Brooklyn Luth. Church for Synodical Quota	500.00	500.00	
Luck, Wis., First English Evan. Luth. Church for Synodical Quota	700.00	700.00	
Fred Petersen for LWA	16.00		16
Arnold Hansen for Forward Phase	10.00	10.00	
Oregon, Wis., St. John's Luth. Church for Synodical Quota in full \$1,721.50, Forward Phase \$201.90, LWA \$61.50	1984.90	1923.40	61
Saxeville, Wis., St. John's Luth. Church for Synodical Quota	200.00	200.00	
Selma, Calif., Pella Luth. Sunday School for LWA	76.00		76
Staplehurst, Nebr., Our Savior's Luth. Sunday School for Japan Mission	8.00	8.00	
Easton, Calif., Olga, Carrie and Agnes Nelson in memory of Rev. C. C. Christensen, Laurens, N. Y. for Japan Mission	5.00	5.00	
Pasadena, Calif., Bethany Luth. Church for Synodical Quota \$200, LWA \$179.15	379.15	200.00	179
San Francisco, Calif., Mrs. Roscoe Jensen and J. P. Andersen in memory of Mr. H. J. Jacobsen, Selma, for Santal Mission \$5, South America Mission \$5	10.00	10.00	
San Francisco, Calif., Miss Emma Mark for Foreign Missions \$10, Home Missions \$10, LWA \$5	25.00	20.00	5
Selma, Calif., Pella Luth. Church for LWA \$322.50, Forward Phase \$125	447.50	125.00	322
Mr. and Mrs. Art Sorensen in memory of Mr. H. J. Jacobsen for Home Missions	5.00	5.00	
Moline, Ill., Given in memory of Mr. and Mrs. C. A. Sparling by their daughters for Japan Mission	10.00	10.00	
Council Bluffs, Ia., Rev. and Mrs. V. R. Staby in memory of Mrs. N. O. Berthelsen for Home Missions	2.00	2.00	
Elk Horn, Iowa, Elk Horn Luth. Church for Synodical Quota	1500.00	1500.00	
Moorhead, Ia., Bethesda Luth. Church for Synodical Quota	146.83	146.83	
Rolfe, Ia., St. Paul's Luth. Church, donor anonymous for Forward Phase	10.00	10.00	
Glidden, Ia., Mr. and Mrs. Leonard Jensen and Mr. and Mrs. Harold Christensen, Scranton, for native evangelist in Santal Mission	10.00	10.00	
Sioux City, Ia., Our Savior's Luth. Church for Synodical Quota	459.00	459.00	
Falmouth, Maine, Emmaus Luth. Church for Synodical Quota	52.91	52.91	
Westbrook, Maine, Trinity Luth. Sunday School Easter offering for LWA	69.15		69
Farmington, Minn., Farmington Evan. Luth. Church for Synodical Quota	586.70	586.70	
Sidney, Mont., Pella Luth. Church for Synodical Quota in full \$800, Forward Phase \$300	1100.00	1100.00	
Westby, Mont., Mrs. Karen Christensen, Plentywood, for Home Missions	10.00	10.00	
New Hartford, N. Y., Ruth and Ivan Christensen in memory of sister-in-law, Mrs. N. O. Berthelsen for Japan Mission	10.00	10.00	
Hampton, Nebr., Mr. and Mrs. C. C. Hansen, Aurora, for Dana College	100.00	100.00	
Hampton, Nebr., Gene W. Hansen, Aurora, for Dana College	50.00	50.00	
Blair, Nebr., First Luth. Church for Forward Phase in full	1000.00	1000.00	
Lincoln, Nebr., Our Savior's Luth. Sunday School for the support of Shem, Bible evangelist in Sudan Mission	125.00	125.00	
Minden, Nebr., Bethany Luth. Church for Synodical Quota	300.00	300.00	
Orum, Nebr., Immanuel Luth. Sunday School Easter Offering for LWA	10.00	10.00	
Ruskin, Nebr., Chris Laursen in memory of Mrs. Laurence Petersen for Foreign Missions	10.00	10.00	
Portland, Ore., Bethany Luth. Church for Synodical Quota \$1,005, LWA \$274	1279.00	1005.00	274
Pastor and Mrs. Kloth in memory of Pastor P. G. Rasmussen for LWA	5.00		5
Denmark, Wis., Our Savior's Luth. Church for Synodical Quota	2200.00	2200.00	
Oregon, Wis., Mrs. Marentine Hansen for Forward Phase	35.00	35.00	
Racine, Wis., Gethsemane Evan. Luth. Church for Synodical Quota in full \$1,271, Forward Phase \$1,229	2500.00	2500.00	
Denver, Colo., First Bethany Evan. Luth. Church for Synodical Quota	594.05	594.05	
Chicago, Ill., Atonement Luth. Church for Forward Phase in full \$149.92, LWA in full \$307.45	457.37	149.92	307
Kanka, Ill., Trinity Luth. Church for Synodical Quota	40.00	40.00	
Trinity Mission Circle for Brazil Mission	10.00	10.00	
Avoca, Ia., English Luth. Church for Synodical Quota in full \$189, Forward Phase in full \$244.80	433.80	433.80	
Audubon, Iowa, Ebenezer Luth. Church for Synodical Quota	219.84	219.84	
Rev. and Mrs. John Planz for LWA	10.00	10.00	
Mr. and Mrs. Ricard Schmidt for LWA	10.00	10.00	
Cedar Falls, Ia., Mrs. H. C. Jacobsen in memory of Johanna M. Hansen for Sudan Mission	5.00	5.00	
Dubuque, Iowa, Mr. and Mrs. Donald Wahlgren for LWA	2.00		2
Neola, Iowa, St. Paul's Luth. Church for Sudan Mission	7.73	7.73	
St. Paul's Luth. Sunday School Easter Banks for Sudan Mission and South America Mission \$14.98 each, Japan Mission and Santal Mission \$14.97 each	59.90	59.90	
Ringsted, Ia., St. Paul's Luth. Church in memory of Mrs. Paul Glasnapp \$85.78, Mrs. John Andresen \$31.50, Mr. Engolf Torkelson \$12, Mr. G. Herman Long \$11, Mrs. J. M. Jensen \$20 for Foreign Missions. In memory of Mrs. John Andresen for Japan Mission \$11	171.28	171.28	
West Branch, Ia., Mr. and Mrs. Alva Smith, Mr. and Mrs. Harry Petersen, Mr. George Peterson, Mr. and Mrs. Floyd Larsen, Mr. and Mrs. John Morrill, Mr. and Mrs. Einer Larsen in memory of Carl Larson for Foreign Missions	12.00	12.00	
Greenville, Mich., Mrs. Alfred Christensen and Ronald Christensen and family in memory of Alfred Christensen for Children's Homes	5.00	5.00	
Morgan, Minn., Bethany Luth. Sunday School Easter offering for Japan Mission	13.15	13.15	

BY THE FIRESIDE

Evening Blessing

When daylight slips behind the mountain-wall
That rears its fortified heights to evening star
And purpling shadows linger, loath to fall
There comes a stillness, as from out some far
And holy place; I think this is the time
God comes to walk upon his lovely earth,
To view his childrens' labors, and to talk
With lonely hearts: the chanted vesper-hymn
Floats out to mingle with the raptured scent
Of blossoms, touched by Presence, passing near;
Then, to the waiting soul, a calm content
Seems to replace the doubts, instilled by fear
And faltering faith finds new and untried powers
When God walks softly in the evening hours.

—The Presbyterian Advance

some older person who may be lonely, and be willing to listen to someone who may be troubled and in need of a friend. There are many ways to be kind and hospitable. We need only to look around, then do something about it.

—Helen Marie Smith

THE PRICE OF TRICKERY

The man who sets out to fool somebody is a fool. For only a fool could be blind enough not to see what he is doing to himself when he tries to fool another. First of all he immediately becomes a prisoner of his cunning. From then on he must live in constant fear of being found out. He has to watch every little word he says, lest somebody will put two and two together and come up with four. And when his trick is discovered—as it usually is, sooner or later—he stands to lose the confidence and respect of those with whom he has been dealing. Friends turn into enemies. Admiration changes to contempt. All of his future activities are handicapped by a reputation that follows him like his shadow. Nothing one can possibly gain by trickery is worth the cost!

—The Little Gazette
—Quoted in The New Age

THE SPARE ROOM

At the turn of the century, and even before, it was customary for people to have a spare room in their home, just in case company came. It was a symbol of hospitality. If a guest stayed late, it was often difficult to get home. After midnight, transportation was poor. Those were the days before the common use of the automobile, and guests were often invited to stay overnight in the spare room.

How well I remember our spare room. It was small but adequate. I often went in there as a little girl and admired the way Mama kept it. Such pretty lace curtains hung at the window! Just outside the window was a big tree, and its waving branches through the sunlight cast flickering shadows into the room. The room always seemed so cool, clean and inviting.

The spare room, as we used to know it, is out of date. It has gone—like the

kerosene lamp and the horse and buggy. With today's economic pressure our homes have every room planned, and most of us have no spare room just waiting for an overnight guest.

Although the extra or spare room, symbol of hospitality, is gone, hospitality itself need not and should not disappear. We are still in need of the kindness and consideration, and the Bible has something to say about it.

In 1 Peter we find, "Use hospitality one to another without grudging." In Romans, "given to hospitality," and in Ephesians, "Be ye kind one to another."

Even though our way of life today is more hurried than a half-century ago, it would not be amiss to remember these Bible lessons and let kindness and Christian hospitality be up-to-date. We can always set an extra plate at the table for a friend, give someone a lift on the way to church when we drive our car, remember

HOPE

By Lorie C. Gooding

Hope is an eastern window
Facing the rising sun,
Where the tide of morning comes flooding
When the ebb of the night is done.
If I had one gift to give you
To carry you through the night,
I would give you an eastern window
To watch for the morning light.

—Gospel Herald

Blair, Nebr., Synodical Luther League Treasurer. East Canada District Luther League for Colombia Mission, South America \$50, Brazil Mission, South America \$50.....	100.00	100.00	
Winnetoon, Nebr., Given by Mr. and Mrs. Emil Nielsen, Everly, Ia., in memory of H. J. Waldman, Creighton, Nebr., for Foreign Missions	2.00	2.00	
Dannebrog, Nebr., Dannebrog Luth Church, Homebuilders for Indian Mission	25.06	25.06	
Sunshine Circle for LWA	10.00	10.00	
Norma, N. D., Zion Luth. Church for Synodical Quota in full \$31.30, Forward Phase \$15	46.30	46.30	
Salt Lake City, Utah, Tabor Luth. Church for Synodical Quota	600.00	600.00	
Shennington, Wis., St. Peter's Luth. Church for Foreign Missions \$49, Forward Phase \$48.08....	97.08	97.08	
Kenosha, Wis., St. Mary's Evan Luth. Church for Synodical Quota \$743.50, Forward Phase \$240, LWA \$200	1183.50	983.50	200.00
Given in memory of Rev. Paul Rasmussen by friends, members of St. Mary's Luth. Church, for Dana College \$41, Santal Mission \$5	46.00	46.00	
Washington Island, Wis., Trinity Evan. Luth. Church for Forward Phase	200.00	200.00	
Trinity Evan. Luth. Sunday School for Foreign Missions	41.85	41.85	
West Canada District Treasurer, Standard, Alta, Canada	14.03	14.03	
Our Savior's Community Sunday School, Hussar, for South America Mission	10.00	10.00	
Junior Mission, Hussar, for South America Mission \$5, Japan Mission \$5			
TOTALS.....	\$406511.19	**\$400223.70	\$6287.49

** Included in this amount are special gifts for Forward Phase amounting to \$13,526.22.
Received with Thanks. Blair, Nebraska, April 11, 1959

P. V. Hansen, Treasurer

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How Lutheran Brotherhood developed a plan for young men who can't afford the insurance they need:

For many men, the time when they most need life insurance is the time when they can least afford it. A young father, for example, or a student, may not have the money to pay for everything he needs. Yet he should have permanent insurance—and will be able to afford it by the time he is 30 years old.

Lutheran Brotherhood has developed a policy specially designed to solve this problem. It is called Modified Whole Life. Premiums are extremely low at the beginning—then increase when the man reaches 30 years of age. But the coverage remains constant, so the man has good protection during his early years,

when responsibilities are big and income is small.

For example, a man 24 years old can have \$10,000 coverage for only \$40.00 a year.

These remarkably low rates are possible because the policy is issued only in amounts of \$10,000 or more. This is much more economical than issuing policies in smaller amounts.

If you have large responsibilities but a limited income, and are between the ages of 15 and 29, investigate Lutheran Brotherhood's Modified Whole Life. Also, it is an ideal gift for a student. Call your local representative, or write to the home office in Mpls.

Free upon request—Beautiful full-color reproduction of the Reformation Window at right. Complete with historical legend. Large size (18" x 24"). Heavy stock, suitable for framing. Mailed in tube. No obligation, of course. Send your name and address today.

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